

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *yaáyyoha* (O, *you*^{s}) the *Muzzammilo*[1] (*he who enshrouded himself*).	يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾
2. Let-up[2] [*you*^{s}] the night^{x} except a little.	قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾
3. Its^{x} half or let-shorten [*you*^{s}] of it^{x} a little.	نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾
4. Or let-augment [*you*^{s}] over it^{x} and *ra'ttel* (*let-sequentially-intone*) [*you*^{s}] The Qur'an^{x} *tar'telan* (*sequential-intonement*).	أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾
5. Verily We shall cast on you^{g} a heavy say^{x}.	إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾
6. Verily the night's commencer-she^{y}[3] (*is*) a harder harmony/burden[4] and upright-straighter *qeela* (*said say*).	إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾
7. Verily for you^{g} in the day^{x} (*is*) a long plunge^{x}[5].	إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾
8. And let-remember [*you*^{s}] your^{t} Lord's name; and let-consecrate [*you*^{s}] to Him a consecration[6].	وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾
9. The *mashreqe's* (*sunrise's locus*) and the *maghrebe's* (*sunset's locus*) Lord; no an *elaha* (*a deity*) except Him; so *ittakhe-thoho*[7] (*let: take and make you*^{z} *Him*) Custodian[8].	رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾
10. And *issber* (*let hold you*^{s} *on patiently*) over what they^{z} say and let-[*you*^{s}] forsake them a beautiful forsaking.	وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
11. And let Me [*you*^{s}] and the deniers, the boon^{w}[9] possessors; and [*you*^{s}] reprieve them a little.	وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
12. Verily *laday*[10] (*directly and possessively from*) Us (*are*) shackles and a *Jaheeman*[11] (*intensely-blazing Fire*)^{w}.	إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾

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[1] This is referring to Prophet Mohammad (SAWS)! And the word "مزّمّل" says Ibn Abbas by The *Qur'an*!

[2] There is a *distinction* between "قام" = "*upped*" = "*got up* or *rose*" (*in the intransitive sense*, and "*stood*" = "وقف!"

[3] With respect to the word "ناشأة" the Qur'an commentators *differed* in their explanations! Some said that it means the *commencing-hour* of the night! Others maintained that it is the *entire* night hours! I believe that the "ناشأة" is like "قومة," which is "إسم المرة من قام" That means *any* "قيام" *at night*, but especially the "*commencer of*" or "*during the*" *last third* of the night! See الراغب and التاج and القرطبي!

[4] Similarly Qur'an commentators *differed* in their explanation as to the word "وطأة," some saying "*burden*" other saying "*power and authority*" and yet some others say "*harmony*!" See القرطبي!

[5] The expression "*long plunge*" is a lofty Qur'an-expression *mirroring* the Arabic *tongue* expression to mean involving in a *comprehensive activity* of the day! In other word, you have plenty of time to *occupy your self*, i.e. "plunge" yourself, as the American Heritage Dictionary defines "plunge" as: *to throw oneself earnestly or wholeheartedly into an activity or a situation.*"

[6] What is to be *noted* is the word "تبتيلا" *commensurable* to "تَفعِيلا" and *not* "تبتلا" *commensurable* to "تَفَعُّلا" or "إفتِعالا," as "تبتيلا" suggest *personal* or *self-consecration*, i.e. *dedicating solemnly* to a *service* or *goal* "إتبتل!"

[7] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

[8] See the *Lexicon* attached to this *Translation* for the meaning of "وكيل!"

[9] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[10] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

[11] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

13. And a *tta'aaman*[x] (*wheat/edible/food-grains*)[x] choke-possessor and a painful torment.	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣
14. Day tremors[w] the Earth[w] and the mountains and were-she[y] the mountains *katheeban* (*sand concretion/-superposed*) *maheelan*[12] (*pouring dispersedly*).	يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ١٤
15. Verily We sent to you[b] a messenger, a witnesser/-testifier on you[b];like We sent to Pharaoh a messenger.	إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ١٥
16. Then disobeyed Pharaoh the messenger; so We took him a taking *wabeelan* (*noxious/noxiously*).	فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ١٦
17. Then how *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*) *en*(*if*) unbelieved you[c], a day [*it*[x]]/[*He*][13] makes the children aged.	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ١٧
18. The Heaven[w] (*is*) fissuring by it[x]; His promise [was] *mafoolan*[14] (*that which is inevitably done/fulfilled*).	ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ١٨
19. Verily this[w] (*is*) a reminder[w15]; so whoever [*he*] willed *ittakhatha*[16] (*he took and made*) to his Lord a path.	إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ١٩
20. Verily your[t] Lord knows: verily you[g] up[17] short of the night's[x] two thirds and its[x] half and its[x] third and a *ta'efa'ton*[w] (*a: band/group/faction/party*)[w] of them that (*are*) with you[g];and Allah fates the night[x] and the day[x]; [*He*] knew that never *tohssoho*[18] (*you*[z] *comprehensively reckoned it*[x]) so [*He*] relented on you[b];so let-read you[z] what easily-availed of The Qur'an[x]; [*He*] knew that (*there*) shall be of you[b] patients and others striking in the Earth[w] *yabtaghona* (*earnestly questing they*[z]) of Allah's munificence;and others mutually they[z] fight in Allah's path; so let-read you[z] what easily-availed of it[x];and *a'qemo*[19] (*let-you*[z] *uphold/sustain*) the Prayer[w] and *aa'to* (*let-you*[z] *accord and fulfill obligations of*) the *Zakata*[w20] (*prescribed percentage of personal possessions*)[w] and they[z] requited Allah a requital[x] *hasanan* (*ultimate meritorious deed*);and what you[z] advance for your[n] selves[w] of a *khayren*[21] (*desirable-*	۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَىِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ

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12 The word "مهيلا" I could *not* find it, looking in many *Arabic-Arabic Dictionaries* or *linguistic* books *per se*! However, according to القرطبي narrating what Ibn abbas says: "مهيلا"= *liquid, pouring dispersing sand*!

13 The hidden pronoun in "يجعل" = makes, could refer to "*day*" or to *Allah*, so *both* could apply!

14 The word "*mafoolan*"= "مفعولا," is an *objective, singular masculine noun*, for which there is *no* English *equivalent*!

15 The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!

16 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore "إتّخذ" is always taking *and making something* of what was taken! Thus, it is *not* just the mere *taking*!

17 There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "إتقف!"

18 The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

19 The word "أقيموا" is rooted "أقام" =uphold! *Linguistically* "أقام" means:
" أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"
So, "أقيموا" means you[f] are commanded to: (1) *uphold/sustain* of *all the prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!

20 See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

21 The word "خير" = "*khayron*," and grammatically inflected "*khayren*" or "*kharan*" all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely "خير!"

/*possession*/ *worship*) you[z] find it[x] *enda*(*by munificence of*/ *by Rule of*) Allah; it[x] (*is*) *khayran* (*superior*/ *-worthier*) and a greater remuneration; and *istaghfero*[22] (*let-you*[z] *seek forgiveness from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌۢ 

[22] The word "استغفروا" = "اطلبوا الغفران" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفروا" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"